Lutheran Herald

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This little boy is Pok-Dong Kim, a tiny basketful of Korean waif. He was found by G.I.'s in the ruins of Chonju. After they had rescued and clothed him, they fed him a new delicacy—American bread and jam—and set him on a mat near a fire to warm him up for his trip behind the line to safety. There are thousands like Pok-Dong Kim who are awaiting help, help such as provided through the appeal which is being made in many Protestant Churches, "One Great Hour of Sharing."

LUME XXXVIII MINNEAPOLIS, MINN., MARCH 23, 1954 NUMBER 12

All-Lutheran Youth Leaders Council

Exchange of synodical youth project ideas was one of the highlights of the 1954 All-Lutheran Youth Leaders Council held early in January on the Augsburg College campus, Minneapolis. The following photos show a number of the projects which were discussed during the three-day conference.

A project of the American Lutheran Church Luther League is the sending of six young men to leave in June as mission builders to New Guinea to build churches and school houses and to start Luther Leagues. Pointing out the New Guinea location on the globe is Dr. Marcus Rieke, youth director of the ALC. Observing (l. to r.) are the Rev. W. Clayton Nielsen, president of the American Evangelical Lutheran Church's Youth Federation; the Rev. Leslie Conrad, Jr., youth director, United Lutheran Church in America; the Rev. Erling Tungseth, president, Luther League Federation of the Lutheran Free Church.

Discussion concerning greater co-operation between the Luthe Student Association and the Luther League was one of the orc of business. Discussing this question are the Rev. George Roberts youth director, UELC Luther League; Miss Juanita Petersen, sec tary, UELC Luther League; Mr. Norman Hjelm, LSA president; M Burnice Fjellman, Student Service Division of the National Luthe Council; and the Rev. Bill Larson, LSA chaplain, University Minnesota.

Materials and tools used by synodical youth groups were displayed at the conference. Examining a number of the latest publications available are (l. to r.): the Rev. Merton Strommen, youth director of the LFC; the Rev. Chester Patten, associate youth director of the ALC; Mr. LeRoy Petersen, president of the UELC's Luther League; and the Rev. Carlyle Holte, associate youth director of the ELC.

Another synodical youth project is the publication of the h book, "Youth's Favorite Songs," by the Luther League of the Au tana Lutheran Church. The hymn book was compiled by the Carl Manfred, associate youth director, and contains 183 of favorite songs of youth according to a recent survey taken by group: Seated at the piano is Mrs. Calvin J. Storley, youth se tary, LFC; previewing hymns from the publication are (l. to r.): Rev. Daniel Sandstedt, chairman, Youth Commission, Illinois C ference, Dr. Wilton E. Bergstrand, youth director; the Rev. Ha A. Petersen, AELCYF; and the Rev. W. Clayton Nielsen, presid AELCYF.

LUME XXXVIII . . . NUMBER 12
inneapolis, Minn., March 23, 1954

Lutheran Herald

Flight o Freedom

T. H. Masters
Lutheran World Federation Staff Member, Germany

Iy name is Ilona Dohnanyi. I'm twelve years old and ve in a big refugee camp near Nuernberg, Germany, ith my brother Janos, who is sixteen, and my father. I remember when we lived in a big house in Buda-st, before my mother died. Our house was very fferent from the camp barrack where we now live ith 30 other people. From its windows you could see e Danube River and the big city lights downtown. I ed to watch them every night before going to bed. hen one night the lights went out. The Russians had me.

The lights stayed out for the next forty nights. My other died before they went on again.

Our house was taken by the Russians. We were put a smaller one. My father returned to his work at the ctory, but we didn't have much to eat and Mommie asn't with us.

One night, when we were asleep, the secret police me. They took my father away. My brother and I ent to live at Aunt Juliska's. The two of us were rolled in the Young Patriots. Every afternoon we arched, sang songs, and played games. We had uni-rms with pretty blue blouses.

Saturdays we would gather in the stadium for group ercises. There were many pictures of Stalin and other ussian heroes. There was also a big picture of Rakocsi, e new Hungarian president. Everywhere there were g red flags.

At school they told us what the Russians were doing r us. But all the time we got less and less food.

My brother won two medals at a sports contest that mmer, one for swimming and the other for leader-ip in the Young Patriots.

ne day we learned that my father d escaped and was at a house just tside the city. We put on our oung Patriot uniforms, and my other wore his medals.

I cried when I saw my father next morning. He was very thin and looked much older and his hair was all white. My father cried too.

That afternoon a man gave my father a lot of documents. We all got on a train. Father said not to talk about anything on the train except how much we liked the Young Patriots. He gave us red arm bands with "Berlin Youth Rally" on them.

My father told us we were going to Berlin for the Youth Rally. It was to start May 1. We would have to travel two days to get there.

When we got to the border three men examined our luggage and looked at our papers. I sang Young Patriot songs for them and waved the flag, like father told me. My brother showed his medals.

One man asked my father to show him his hands. He saw they were calloused and was satisfied father was a factory worker, as the papers said. Then father told him how proud he was of us for being Young Patriots and for taking him to the big Youth Rally. The man laughed.

Whenever other policemen boarded the train, we did the same things over again. They smiled and applauded.

When we got to Berlin there were flags and pictures of Stalin and General Mao all over the place. As soon as we left the train, we went to the station washroom and took off our Young Patriot blue shirts. Then we went to West Berlin. There were no flags or pictures of Russian heroes. We could tell we were in the free sector because the policemen wore different uniforms, and there were many little stores with good things in the windows.

When we arrived here my father cried and said nothing for a long time. Then he told us we were free at last, that without his brave children he never could have escaped.

We went to a big office where there were a lot of other refugees. We waited. It was dark before a truck took us to a large factory building. Instead of machinery

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the place was filled with hundreds of double-decker beds.

That night we slept in this large room with many other people. Not everyone had a bed. Some slept on the floor. People talked in their sleep, others cried out, and one woman screamed several times.

Next day at the refugee office we got three boxes containing soap, towels, and other things. At noon a truck took us to a camp, and a few days later a woman from the Lutheran World Federation visited us. She said she would try to get us to Canada.

Several weeks afterward we boarded a big airplane and flew to West Germany where we were housed in another big camp. Because there was hot water in the washrooms, I washed four or five times a day.

A few days later we packed our belongings and came to this camp where we have lived for a year.

Those around us represent many nationalities, and one hears many languages. Father knows a number too, but not even he can understand all that are spoken here.

Occasionally we visit Dr. Nemeth and his wife, Hungarians who belonged to the same Lutheran Church we attended in Budapest. Father says Dr. Nemeth was a famous brain surgeon in Hungary. Here he's with a road gang because it's impossible for him to find work in his specialty. Maybe someday he'll get to the United States and become famous again.

We wear clothes sent from America. They are worn but often very pretty, with colors just like the dresses in Hungary. Mrs. Nemeth sews and makes them as good as new.

Three times a day we line up in a long queue for our food which we eat in our barrack. Though poor in quality it does keep us from starving.

Like most camp children I attend a German school. First it was hard for us to understand the teachers, but now we speak good in German.

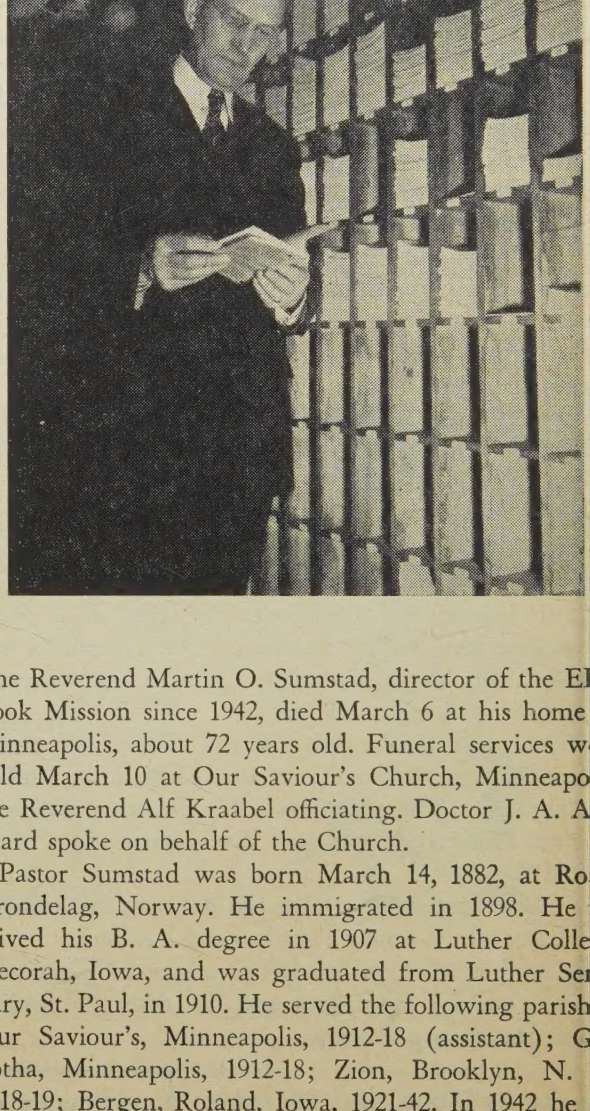
Last week a man from the Lutheran World Federation came to talk with father. Next day they went to the Canadian Mission in Karlsruhe. Though father returned very late, he got us out of bed and said he had very good news.

In a few days, he told us, we would be sailing for Canada to begin a new life. There would be no more children marching, no more pictures of Russian heroes, no more red flags; and there would be plenty of hot water. We would be very happy and perhaps own our own home again.

Father said that I must start to learn English immediately so that I can enter school when we arrive in Canada. He said there were many bright lights in Canada which I could watch every evening before going to bed—just like long ago in Budapest.

Aiding and resettling refugees, such as the fam described, has been greatly facilitated through fun provided for such purposes by American churches. Tho sands of these churches cooperate in this work throu Lutheran World Action.

The Rev. M. O. Sumstad



The Reverend Martin O. Sumstad, director of the E Book Mission since 1942, died March 6 at his home Minneapolis, about 72 years old. Funeral services w held March 10 at Our Saviour's Church, Minneapo the Reverend Alf Kraabel officiating. Doctor J. A. A gaard spoke on behalf of the Church.

Pastor Sumstad was born March 14, 1882, at Ro Trondelag, Norway. He immigrated in 1898. He ceived his B. A. degree in 1907 at Luther Colle Decorah, Iowa, and was graduated from Luther Se nary, St. Paul, in 1910. He served the following parish Our Saviour's, Minneapolis, 1912-18 (assistant); G gotha, Minneapolis, 1912-18; Zion, Brooklyn, N. 1918-19; Bergen, Roland, Iowa, 1921-42. In 1942 he came director of the Book Mission. From 1930 to 1 he was a member of the ELC Board of Foreign M sions. In 1913 he married Amanda Ekern, who s vives him.

Book Mission Brevities

M. O. Sumstad

February was a banner month in the history of the Book Mission. Early in January Pastor Conrad M. Thompson, director of Evangelism, selected thirteen of our Book Mission tracts for wide distribution. Kits, each containing samples of these thirteen tracts, were sent to all pastors of our Church, with the suggestion that these be ordered from Book Mission. Realizing that this would doubtless result in greatly increased sowing of this good seed—these Christian tracts—we readily agreed to this arrangement. Anticipating many and large orders, we asked the printers to rush 25,000 copies of each of these tracts. Soon orders came in large numbers, so we placed another order for 15,000 additional copies of each tract, more than a half million copies.

All these orders came from pastors of our own Church, and they were surprisingly large. Many pastors ordered all in the list and mostly in quantities ranging from a few hundred to more than one thousand copies of each. This indicates that pastors were intent on making these Christian messages available to all their parishioners.

To assemble this large number of tracts requires considerable time, especially when we try to send as nearly as possible the exact number requested. Every order must be wrapped, addressed, weighed, and stamped. Every order is recorded, full address and total number of tracts sent. We were forced to put on extra help, and some of the regular Book Mission work was temporarily neglected. If you failed to receive tracts as soon as expected, please pardon the delay. It so happens that, moving into new quarters having been somewhat delayed, we are facing also this task in the near future. So Pastor Thompson kindly consented to fill such orders as may still be coming in for this special project. Such orders should be sent directly to Evangelism Office, 422 South Fifth Street. All other orders should be sent to Book Mission, 421 South Fourth Street.

We rejoice in the greatly increased interest in what the Book Mission has to offer. The large quantity of good seed sown through this special project will, we believe, result in much fruitage of souls won and strengthened. This is according to the Lord's promise.

We are in the midst of the Lenten season of serious meditation and soul-searching. We offer the following tracts for this season and for the weeks that follow: No. 212 *The Quiet Time,* No. 146 *More Holiness Give Me,* No. 244 *The Cross—What Does It Mean to You?,* No. 269 *He Took My Place,* No. 205 *Now Is Christ Risen,* No. 281 *Those Forty Wonderful Days,* and No. 258 *Springtime of the Soul.*

Ministry of Music

Oscar R. Overby

We could go on and on with the discussion of our hymn books. They play a major role in our church life, and many people are asking questions about the texts and especially the musical qualities of hymns in general. Many have been raised on the gospel mission variety and wonder why our Lutheran Church is so backwards in adjusting its hymnals to what they believe is the Protestant American trend. They are not aware that the Protestants in America are raising their sights constantly in compiling their new hymnals. They sense no serious difference in quality, spiritual significance, between the best chorales, for instance, and the tawdry music of the ten-cent variety. So they are crusading for the latter with arguments already discussed in this series.

We should note that our Church has come quite a way in adjusting itself to the American scene in this matter. A substantial portion of our hymnals is that devoted to typically American style hymns. Samples from this large group would include hymns like *Just As I Am Without One Plea, In the Cross of Christ I Glory, What a Friend We Have in Jesus.* Although not masterpieces by any means, these numbers are less objectionable and, no doubt, will continue to preserve the local flavor in our American Lutheran hymnals. However, there is a variety of gospel hymns, as we have said before, which definitely falls short of the requirements we cherish for the song of the Church. These must not be allowed to infiltrate into the educational program, the worship atmosphere, of our congregations. The leadership has here a serious responsibility.

A word of caution to our "Bach" zealots might be inserted here. These fine ministers of music sometimes stand in the way of their own progress because they are unsympathetically extreme in their procedures. Bach, or a similar diet, is served for appetizer, soup, main course, and dessert. The unprepared layman may consequently be blanked out in his worship attempt by acute musical indigestion. The results are obvious: "Give us more of the *Church in the Vale* and *The Old Rugged Cross.*" Extremes create extreme reactions. Good education proceeds joyfully from the known to the unknown. The rank and file will be enthusiastic supporters of the best in our church music heritage, old and new, when they are given time and opportunity to absorb the esthetic-spiritual subtleties involved. The general growth of appreciation in a congregation can be tremendous, and the results will bring priceless satisfactions to all, not the least to the minister of music.

The 1953 Stewardship Story

Raymond M. Olso

The Church continues to meet its challenge. God sees to it that the goals He sets are accomplished, when His people are obedient to their stewardship. He burdens us with tasks to be undertaken, and then provides the grace to accomplish the tasks. These truths are spelled out dramatically in the record of income in our Church for the budget and Lutheran World Action in 1953. The record is a striking answer to our uncertainties and weak faith, a firm reply to predictions that a budget increase from $2,100,000 to $3,000,000 was too large a step to take.

The record for the year is a dramatic and exciting one, a thoroughly encouraging one for every member of the Church who is concerned that we boldly move ahead in our mission while the opportunities are waiting so impatiently and insistently. The summary of income tells us that a total of $3,136,382.51 was received for the program represented in the 1953 budget, which is 104.5 per cent of the established goal. There was an actual increase in receipts for this program of 32 per cent. With but one exception every district of the Church shows the fulfillment of its apportioned amount for the budget. Many congregations have, again, gone substantially past their minimum goals as the result of their vision of extending the Kingdom of our Lord. Prayerfully, liberally, and thankfully the congregations have provided the funds to underwrite the great program of the Church. It is a time to give thanks to God who has accomplished this. It is a time to be grateful to every person who has shared the vision and the obedience to claim that vision of Kingdom-building. This 1953 record provides a good place to stand while we review our hesitancies and uncertainties. It is an appropriate place at which to understand God's will and program for the future, a place to undergird our hopes.

Many of the problems and needs of our world are not subject to solution with money. We dare not spend much time looking purely at financial records. The meaning of 1953's offerings is to be found in the spiritual concern which is to possess us. The goal of all this is that people who know Christ and those who, as yet, do not know Him shall be joined in a great company to acknowledge Him as Lord and Savior. The destiny of such money is to bring fulfillment to our prayer that God's name shall be hallowed over all this earth! It is placed at His feet, surrendered to the Holy Spirit as He moves through the Church to "call, enlighten, sanctify, and preserve."

Now that this 1953 response can be measured, let there be joy and thanksgiving. Let there be prayer that the hopes of the givers shall be fulfilled in this proclaiming of a great message. Let there be assurance that our effective witness in these years is being made.

The congregations of the Church provided more mone for Lutheran World Action than last year, yet fin receipts were $20,791.85 short of the total amou needed, or 96.9 per cent of the goal of $678,476.00. The is reason to be encouraged, however, by the fact th more money was received than a year ago. In that is good promise of improved results by the end of 1954.

A review of the program for Lutheran World Actio —National Lutheran Council is helpful, periodicall Perhaps this is a good point at which to do it. At th 1952 General Convention, the Church decided to i corporate the support of the National Lutheran Counc divisions with Lutheran World Action. Previously the divisions were supported out of funds raised for th regular budget of the Church. As a result the tota needed for 1953 went up from 1952. The support for th NLC divisions added $105,526 to the total LWA-NL item. The Board of Trustees, in applying the decisio of the convention in a working formula, determined th the traditional items in the LWA budget should h given priority claim on receipts. It also determined, as working formula, that the departments and pro-rat amounts should pay the council items on the usu basis, with reimbursement to come at the close of t fiscal year, in the amount made possible by the receip In other words, while we were short in receipts for t total goal, we did find it possible to respond with o full share for Lutheran World Action. The amounts n paid back were absorbed in the income for our ow ELC budget.

There can be little doubt about the necessity of taki a longer look at our responsibilities represented in th LWA-NLC item. This is our co-operative work wi other Lutherans. There are certain fundamental oblig tions to these Lutheran neighbors of ours. We cann claim the privilege of abdicating responsibility, or least ought not to do so. This writer is completely co vinced that this co-operative program is worth the mo wholehearted and liberal support which we can gi to it. It offers avenues for strengthening our Luther witness in the world which are not offered at any oth point. We must claim these avenues with vigor, n reluctance. We would do well to recognize the perm nent place which Lutheran co-operation will hold alon side the substantial program of our own ELC. They a both a measure of the day for Christian witness whi is given to us. Our fathers did not have such a tw pronged program, but we have. This is a part of o unique stewardship. There is no special reason to su pose we will return to pre-LWA days. The wor around us never will!

1953 Budget Ingathering

January 30, 1954

District	Apportionment	Raised	Status	Percentage Raised
astern	$740,000.00	$744,887.82	$ 4,887.82 Cr.	100.7
orthern Minnesota	325,000.00	328,123.63	3,123.63 Cr.	100.9
outhern Minnesota	702,000.00	709,828.09	7,828.09 Cr.	101.1
outh Central	328,000.00	337,581.95	9,581.95 Cr.	102.9
outh Dakota	288,000.00	305,110.77	17,110.77 Cr.	105.9
orth Dakota	339,810.64	335,038.40	4,772.24	98.6
ocky Mountain	85,189.36	93,095.24	7,905.88 Cr.	109.3
acific	100,000.00	121,073.80	21,073.80 Cr.	121.1
alifornia	47,000.00	65,979.72	18,979.72 Cr.	140.4
anada	45,000.00	56,707.00	11,707.00 Cr.	126.0
o District	.....	38,911.99	38,911.99 Cr.	
utheran Students	.....	77.95	77.75 Cr.	
		BY FUNDS		
hristian Education	$915,000.00	$897,946.36	$17,053.64	98.1
ome Missions	750,000.00	807,847.51	57,857.51 Cr.	107.7
oreign Missions	750,000.00	784,890.55	34,890.55 Cr.	104.7
harities	375,000.00	383,371.24	8,371.24 Cr.	102.2
ensions	210,000.00	206,296.32	3,703.68	98.2
eneral Fund	.....	56,030.53	56,030.53 Cr.	....
TOTALS	$3,000,000.00	$3,136,382.51	$136,382.51 Cr.	104.5

Window Watchers

ANNA D. GULICK

The little ones outside look in
With noses pressed against the pane.
What is it like to be inside?
What are they doing there, out of the rain?
What is it like? the hungry ask
And gaze at the table heaped with food;
What is it like?—they wonder more—
To live in a house that is warm and good?

To cold and hungry and lonely hearts,
Wander as strangers through the night,
And sometimes stop at a window so
And look inside—Oh, what is it like?

What is it like? the cripples ask,
Gazing into your active life.
The daughters of shame look in and ask,
What is it like to be a wife?
What is it like to see, to hear?
Those who know not still demand.
What is it like to love and be loved?
What is it like to understand?
What is it like to be forgiven?
What is it like to be free from sin?
What is it like to have a God?
You who know—can't we come in?

Come unto Me, ye little ones
Whose noses to the pane are pressed,
Ye Window Watchers, come to Me,
Come in, and I will give you rest.

Mission Pig Project

Philip L. Hanse

We give Thee but Thine own, whatever the gift may be." This beautiful prayer took on new meaning when twenty-eight members of Zion Lutheran congregation, Rake, Iowa, and their pastor, Philip L. Hansen, each raised a pig for the Foreign Mission effort. Each member who participated was asked to pick one little pig shortly after it was born and designate that particular pig as the "Mission Pig."

The reason small pigs were asked for was double: First of all, it is easier to give something that small, but the gift grows and becomes more valuable as each day passes. A second reason was the fact that working with that pig from the time it was born until it was sold would automatically keep Foreign Mission work before the farmer and remind him constantly of his vital part in the work.

As the pigs grew to marketable size through the fall and winter, they were sold and the money was deposited by each contributor to the "Zion Mission Pig Fund."

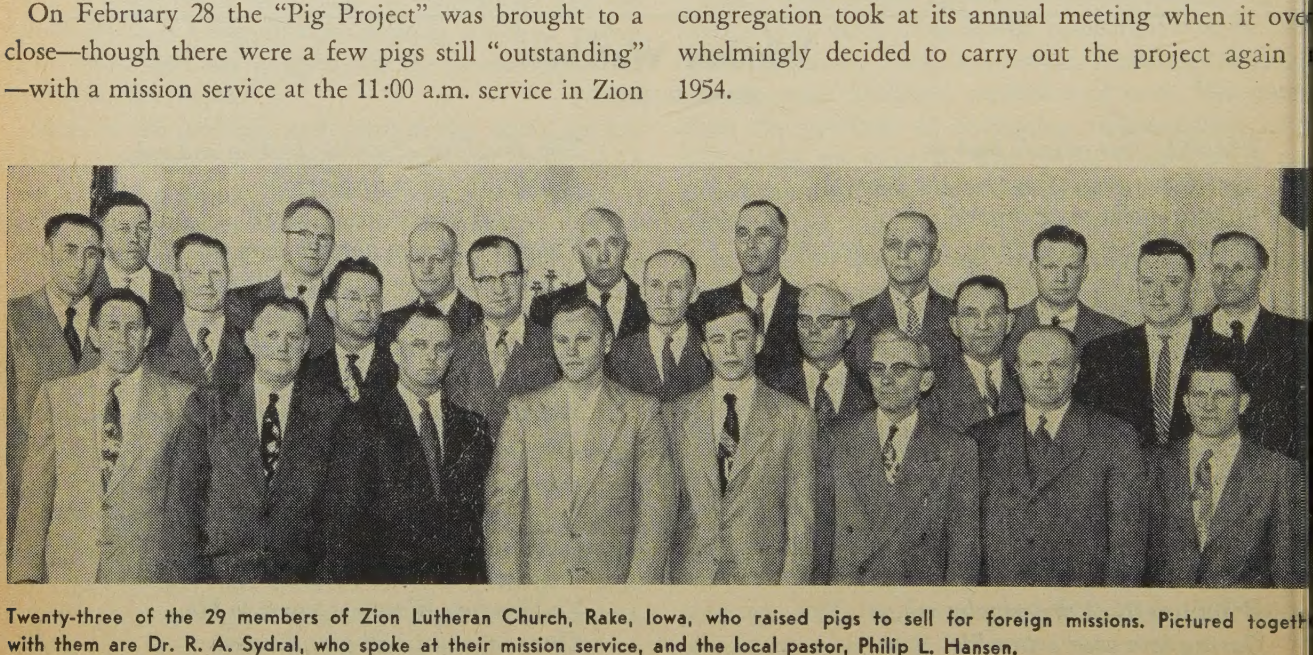
Some interesting incidents happened in relation to the project. One man picked a runt, but it turned out to be one of the better pigs he sold. Another didn't raise any pigs but told the pastor one day, "O. K., my mythical pig is 200 lbs. today. It will gain half a pound a day. You sell it when you think the time is right." One family raised their pig all by itself. It became the family pet before long.

On February 28 the "Pig Project" was brought to a close—though there were a few pigs still "outstanding" —with a mission service at the 11:00 a.m. service in Zion congregation. Before the service, the members who ha participated in the project got together and found ou what their project had netted. Up to that time they ha taken in $1,345.87. It was voted that all over $1,000 b sent to a missionary couple in South America who ar from the congregation. The remainder was sent to hel complete a mission hospital on the Sudan field in Afric where The Evangelical Lutheran Church has a relativel new field.

At this service Dr. Rolf Syrdal, the executive directo of Foreign Missions for The Evangelical Luthera Church, presented the tremendous need throughout th world for a more intensified program of bringing Chri to the heathen and all those programs that are com plementary to it.

Too often we who are so far removed from Foreig Missions tend to think there is nothing we can do. The twenty-nine men who each raised a pig found out th even such a humble gift as a pig could do great thing when they banded together. This money that was give for this project was over and above all the other respon bilities of the congregation to the local and synodic program.

The effect that this project had upon the men wh raised the pigs can best be described in the action th congregation took at its annual meeting when it ove whelmingly decided to carry out the project again 1954.



Twenty-three of the 29 members of Zion Lutheran Church, Rake, Iowa, who raised pigs to sell for foreign missions. Pictured togeth with them are Dr. R. A. Sydral, who spoke at their mission service, and the local pastor, Philip L. Hansen.

Thy Kingdom Come

F. W. Thomsen

(Sixteenth in a Series)

Paipa

For many days Arnfeld had been singing the praises of he fine hot swimming pools at Paipa. We arrived there y bus and hailed a taxi to take us out to one of the pools. On the way the driver pointed to a huge portrait of Pinilla which he displayed in the cab; he jubilantly leclared that good times were coming. When I asked vhere I might secure a similar poster, the driver insisted hat I take his. In return for this gift, Arnfeld handed im a tract presenting Christ as the Savior. To our leasant surprise, he accepted it wholeheartedly and hanked us for it, indicating that he had a knowledge f the evangelical Gospel.

He left us at the pool, where we hurriedly got into ur swimming suits. At the pool's edge, ready to dive n, we stopped short when we saw the green scum oating on the surface of the water. After a very brief ebate, we returned to the bath house and, back in our reet clothes once more, we said a sad "Adios" to the imed Paipa pool.

Since our driver had returned to Paipa, we were randed. Undaunted, Arnfeld hailed a state mainte- ance truck, and we were given a ride to Duitama. Al- nough it was a rough and dusty ride, we were grateful or it.

Duitama

At Duitama we saw the mission and Bible Institute vhere the Arnfeld Morcks, Helen Danielsen, and Joyce erg worked faithfully under such adverse conditions. s we stood on the opposite side of the street from hat was formerly the Bible Institute, many memories of ie past, both happy and sad, passed through Arnfeld's iind. He pointed out where Helen and Joyce had een stoned, where doors and windows had been nashed, and where the missionaries, together with oung Colombians, had barely escaped with their lives. he only property now left in the hands of the mis- onaries was a vacant corner lot, filled with weeds that ached up over the wall. Yet even there Arnfeld saw sions of future Christian activity.

Sogomosa

pon arriving at Sogomosa, "city of the sun," we went the Pentecostal mission, where we met one of Morck's ood friends, Miss Trella Hall. After seeing the mission id meeting the other teachers, we hurried out to the hipcha Indian burial grounds. Mummies, wrapped in erskin, were tied and buried in a sitting position, in- dicative of a belief in a future existence. Near the bury- ing ground there had been a large and beautifully decorated temple built by the aboriginal inhabitants, who were sun worshippers. With the coming of the Spaniards, both the temple and the old culture were completely destroyed. There is a legend that there was a large amount of gold stored in the temple, and the chief was tortured until he revealed the hidden treasure.

Returning, we found that during our absence the children of the mission, under the leadership of Pastor Octavio Moreno, had prepared a birthday party for Miss Hall.

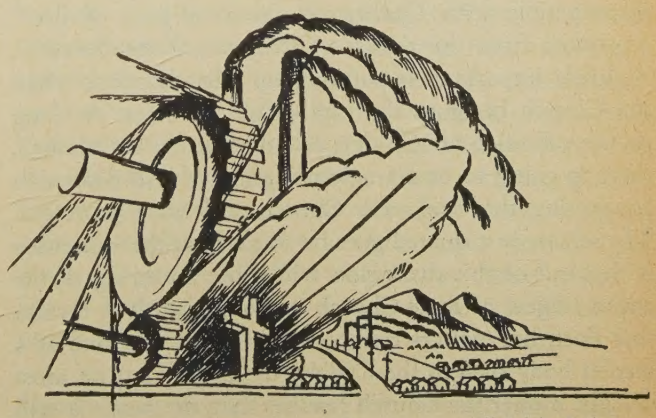
About forty-five people attended the mid-week eve- ning meeting, and we appreciated their sincere Chris- tian enthusiasm. Never will I forget Pastor Moreno's closing prayer, almost a chant. The rising and lowering voice of the pastor was echoed in the voices of the people joining in repeated amens. Here we gained a deeper insight into the Pentecostal's fervent sincerity.

Belencita

In order to get into Belencita, "little Bethlehem," where the Colombian government is developing a large iron smelting plant, we were required to secure and wear visitors' badges. This was a precautionary measure taken because of the unrest in the nation at that time. One of the American engineers in the main office saw to it that we were provided with an English-speaking guide for a tour of the plant.

Three thousand Colombian and Mexican laborers were working in this plant, which was operating twenty- four hours a day. While most of the engineers and technicians were French, a number of Americans were also in key positions in this new operation. The iron

(Continued on page 280)



Sketch by Author

There is a tremendous need for the spiritual forces to keep pace with the new industrial forces that are changing Colombia.

Thank You!

The response to the editor's plea for help in evaluating the series of editorials currently appearing on the *Report of the Joint Union Committee* was encouraging. Enough letters, phone calls, and personal calls were received to provide a fair cross-section of our readership. There was also sufficient consensus among them to make a restudy of the project possible. We wish it were possible to send a personal reply to each letter received, but there just isn't time enough to do that. We trust these lines of acknowledgement and thanks will take the place of personal letters. We assure all those who wrote us that their suggestions and criticisms have been and are being studied carefully. Whenever it is possible to do so, we shall heed them. Thank you all!

One Cannot Legislate About "Hell"

In response to various requests that something appear here regarding the long-drawn-out dispute in the Church of Norway regarding the Christian doctrine concerning hell, just this: On the merits of the case, there can be no doubt but that Dr. Hallesby's now famous radio address was entirely within the teaching of Scripture and the Confessions of the Lutheran Church. Anyone who has read it will probably agree with that statement. Whether it belonged in that particular context and whether he spoke in the framework of Christian love may be open to argument. Before the sermon is criticized overly much on that score, however, let it be remembered that Dr. Hallesby was speaking to a people which, in his opinion, needed desperately to be brought face to face with the grim truths of the individual's accountability to God.

The action of the Norwegian Cabinet in declaring that "the conception of an everlasting punishment in hell is incompatible with Christianity as a religion of love" (to quote from the release of *Religious News Service),* is chiefly important as pointing up what happens when the Church becomes the captive of the State. As long as the official State-Church relationship is maintained, there is going to be a tragic mingling of and confusion concerning the two areas Church and State represent. The release just quoted goes on to say that the consensus is that out of this discussion will come an airing of the entire subject of State-Church relationships. It is certain that doctrinal matters cannot be settled by the vote of a secular body such as the Cabinet by its very nature must be. The sooner the Church realizes that, the better it will be. In the long run, we do not believe that the State Church idea is tenable anywhere.

EDITO

It Was

On another page the Rev. Raymond M. Olson, direct of Stewardship, discusses briefly the budget and Luth an World Action ingathering for 1953. Appended to statement is a summary of the budget receipts by fun and districts. This chart should make interesting rea ing for members of The Evangelical Lutheran Chur

There were those who were somewhat doubtful abo the wisdom of adopting the "three million dollar budg for the biennium 1953-1954. The truth is that what t Church actually did was to adopt a budget almo three-quarters of a million larger than that, becau the line of distinction between the budget of the Chur as such and the LWA budget (which includes practic ly all inter-synodical projects) was at the same time ma rather indistinct.

Whatever fears some may have had as to the wisdo of the action, the faith of the Church in its own willi ness and ability to reach the set goal has surely been v dicated. We shall not here repeat the figures; Pas Olson has given them in his article and has analyz them. We are more interested in a few sentences comment on what the year revealed and on what t future should probably demand of us.

People were generous in their giving to gene benevolences during 1953. That simple statement co tains the major lesson to be learned. We will be t first to agree that we all might have been more generc than we were. Genuinely "sacrificial giving" to proje outside the local congregation is an ideal the attainm of which is still far, far down the road. But that is n quite the point we have in mind. Here is a Chur which less than a decade ago was satisfied to have "static" budget of $1,005,000, letting "overages" ta care of added ability and incentive to giving in additi to that amount. Little by little, that sum was increas to $2,100,000—a tremendous sum of money.

Then—as an act of faith—the convention of 1952 sa "We believe the time has come to face our ability give and our opportunities for Kingdom work mo realistically; let us as a Church set a more worthy g for the coming two years." And the response was, Pastor Olson points out, that the congregations of t Church in 1953 gave $3,136,382.51 to the budget a $657,684.15 to Lutheran World Action, a total, therefo of $3,794,066.66. That represents an increase of $80 972.50 over what was given to the same causes in 19

That, we submit, is generous giving. Thank God, w moved the hearts of people to respond thus to His ch

IALS

ous Year

enge. The Church also owes a debt of gratitude to its tewardship leaders, in the general office, at the district evel, at the circuit level, and above all in the congrega-ions, for the consecrated efforts they put forth.

Then a brief look into the future. In the "Toward the General Convention" department in next week's issue vill be found two resolutions from the Board of Trustees elating to the budget. These will be acted upon in une. One of them, which, if adopted, will take effect mmediately, aims to get at a problem which has been exing the Church since 1917. As long as congregations lesignate to which specific department a specific sum of noney shall be given, there is always the possibility hat certain departments of the Church will receive pro-portionately less than others. Thus, in 1953 Education nd Pensions fell slightly short of receiving 100% of vhat they had been assigned. This despite the fact that, ver all, 104.5% of the budget was received.

To us it seems quite apparent that in a very great nany, probably in most, cases congregations have no lesire to discriminate in favor of some funds and against thers. The average congregation, we are sure, is of the pinion that all departments should share in what the ongregation sends in, in accordance with the percentage livision which has been established among the depart-nents. The resolution of the Board of Trustees is in-ended to assure that they will. It simply provides that udget contributions shall be divided among the various epartments in the agreed-upon proportion until each has eached the total which has been promised it. A careful tudy of the resolution will, we believe, demonstrate that t is so carefully worded that no one will feel that the ight of a person or congregation to decide where its noney is to go is infringed upon. We are sure this esolution will be received with favor by the Church.

The second resolution makes of inter-synodical proj-cts a department on the same plane as Education, Home Missions, Foreign Missions, Charities, and Pensions. It s simply taking the next logical step. No one believes hat these items are any longer "emergency items." They re a permanent part of our work and should be given ecognition as such.

Both these measures are submitted by the Board of Trustees in the belief that the response of 1953 was nuch more than "a flash in the pan." They are a part f the "growing up" process which has characterized our Church in its relation to synodical giving for many years.

Convention Material

Our regular biennial department, "Toward the General Convention," makes its first 1954 appearance in this issue. We inaugurated this department quite a number of years ago in order to make it possible to group the various matters concerning the forthcoming General Convention of the Church for the convenience of our readers. Priority will be given "official" communications —those coming from the general secretary of the Church and those coming from the major boards. A standing resolution of the Church requires their publication. There is also ample room to publish communications from members of the Church dealing with convention matters. We do, however, most earnestly urge that such communications be made as brief as possible.

Men of Practical Consecration

REPORT OF THE JOINT UNION COMMITTEE—10

The executive secretary of the ELC's Board of Trustees, Mr. T. G. Overson, has an interesting collection of photographs on the walls of his office. They are group portraits picturing the various Boards of Trustees our Church has had down through the years. Most of the members are laymen, of course: farmers, businessmen, contractors and builders, bankers, attorneys, a United States senator, and so on. A few pastors are also included; invariably the Church elects two or more of its pastors to serve as an essential minority on a board which calls rather for practical training than for Theology.

It is not easy to find men qualified to serve on the Board of Trustees of a church body. They must be men of mature Christian judgment. They must be men qualified to deal with the property and business affairs of the Church. They must be men of considerable business acumen. And they must be willing and able to devote a tremendous amount of time (without remuneration, of course) to the work. Despite these high qualifications, good men are invariably found. We have often wished that the members of the Church could know more about the multitudinous tasks these men perform so well. Unfortunately, theirs are not "headline" tasks; they are rather just plain hard work. If the work were not well done, the entire Church would soon know about it, but as long as the work is well done, few of us give much thought to it.

Generally speaking, we in The Evangelical Lutheran Church will find ourselves on familiar ground as we study the portion of Chapter X of the *Report* which

deals with the make-up and duties of the Board of Trustees in the merged Church. It is provided that there shall be nine trustees, "of whom at least six shall be laymen." They are, of course, to be elected by the general convention; term of office is six years and one re-election is permitted. Quarterly meetings are mandatory and provision is made for as many special meetings as necessary. (In the ELC the Board of Trustees averages nine or ten meetings per year, each for one, two, or even three days.)

The broad scope of duties is outlined in these words: "The Board of Trustees shall have charge of the general management and control of the business affairs of the church body, excepting such matters as are specifically assigned to the various divisions of the church body, or as otherwise specifically provided in the Constitution or By-Laws of the church body or ordered by the general convention."

Under this general mandate, the *Report* goes into detail in assigning six special areas of duty. Three of these require no discussion at this point: Property Transactions; Elections and Compensation (we shall return to that one later); and responsibility for the general offices of the church body. A fourth, Financial Control, can be dismissed at this point with the statement that it carries over into the new church body the principle which has prevailed among us for more than twenty years—that the Board of Trustees is held responsible for the balancing of the budget year by year.

That leaves two of the sub-divisions under Duties which must be mentioned in a bit more detail. One is entitled, "General Fiscal Policies." The attempt is made (successfully, we believe) to give to the Board of Trustees the authority needed to fulfill its duties, and at the same time to safeguard the autonomy of the divisions of the church body, such as education, charities, etc.

The particular area where such control needs to be most carefully defined is in the use of credit for capital investment in carrying on the work. In the ELC, we have always permitted the institutions and departments to use credit, for example in erecting buildings. The ALC has not. A "meeting of minds" was possible in this as in other areas where practices differed. In general, the provision is that the Board of Trustees must give approval to all such projects.

The other special duty which is assigned to the Board of Trustees has to do with "Budget Procedures." In a later editorial we shall discuss the entire budget proposal. Here we are simply interested in the specific procedure outlined for fixing the synodical budget as it relates to the duties of the Board of Trustees. Its staff shall make detailed analyses, based on the budget requests of the various divisions. On the basis of the requests and analyses, the Board of Trustees shall then draw up a suggested budget for each year of the b ennium. This, together with the original requests t the divisions, is then to be submitted to the Joint Cou cil which in turn shall review the entire matter a send its recommendations and the original requests the general convention. Only the general conventi can adopt the budget for the biennium.

Revisions for the second year may be made, und stringent conditions, by the Joint Council, if the studi of the Board of Trustees seem to indicate that such r vision is needed. For instance, in cases of unusual grow of the Church or unforeseen prosperity, the Board Trustees might find it wise to recommend to the Joi Council that the amount of the budget be increase The Joint Council may then vote such an increase, b not to exceed five per cent of the budget the Chur voted the previous year. Similarly, it is not impossib that an economic crisis might make it expedient lower the amount of the budget, which the Joint Cou cil may also do.

While this section on "Budgetary Procedures" m seem a bit complicated, actually it will not be difficu to administer it, and we believe that it will be fou quite satisfactory.

Next week we shall turn to the administrative st which will function under the Board of Trustees.

Thy Kingdom Come

(Continued from page 277)

ore is brought down from the higher ranges of t Andes, where additional thousands are employed. Sev al hours' drive from Belencita the French are buildi an automobile plant where much of this iron and st will be used. This is just the beginning of what w happen in Colombia during the next generation.

Already the economy of this locality has felt the i pact of the foreign element with its higher standard living. At the Thursday markets in nearby Sogomos where from five to ten thousand people gather, t foreigners, ignorant of Colombian methods of barga ing, are willing to pay the first price asked. The result that the merchants refuse to bargain with the Colo bians and insist on higher prices for their goods. Real agents, eager for the higher rent that the foreigners a willing to pay, oust Colombian tenants, redecorate t houses, and rent them to foreigners at a much high rate. This quite naturally creates tension between t foreigners and the Colombians.

In the mushrooming town of Belencita there practically no mission activity. The Pentecostals me with a handful of people twice a month. Belencita only one example of many. There is tremendous ne for the spiritual forces to keep pace with the new i dustrial forces that are changing Colombia.

The Heart of It All

Harold B. Kildahl

THE FOURTH SUNDAY IN LENT
March 28, 1954
Text: John 6:24-36

We know what we have. We know what we preach. We know that the Gospel is the power of God unto salvation. We know that the eternal truths are chiefest among the desirable possessions of life. We know these things—and we believe them. But still, even in the life of the Church, we labor at times for the things that perish.

The problem that confronts us is not the problem of building church attendance. It is a problem, of course, but nowadays there are more people in church than ever before. The problem that confronts us is not how to raise the budget of the local church. This, too, is a problem, but not difficult, really, for actually there are more dollars in church treasuries these days than ever before. The problem that confronts us is not how to recruit parish school teachers, or how to cultivate pastoral eloquence or ministerial wisdom. These are problems, of course, but they do not get at the heart of the matter at all.

The problem that faced the Lord in His earthly ministry has remained chief. It was readily recognized by the apostles. It was met head on in the early Church. It continued down to the Reformation, and it is current even now. It is the problem of how to lead, to inspire, to encourage, to constrain men and women to honestly believe the things they know are true, and to live the things they believe.

That's what our Lord was actually saying to that great crowd which had watched the miracle in the wilderness. Those people were amazed by it all, they quickly ran to Him, they would have been happy to keep Him and follow Him—but the real truths escaped them. They had seen, but still they did not believe. They were chasing after the temporal values of life and letting go the spiritual values. They were satisfied with the cash and were ready to forego the credit.

Isn't that our problem now? "The choir sang beautifully today," or "I enjoyed your sermon, Pastor," or "That was a tremendous offering, wasn't it?" These or a thousand other statements that are commonly spoken in respect to the Church and its ministry indicate that the heart of it all is still being missed. And the heart of it all is simply this, that men and women should truly believe on the Lord Jesus Christ as Savior and friend and live their lives to glorify Him. To live sacrifice, to live love, to live witness, to live mercy and compassion, to live kindness, to live hope—to live as a "miniature of Christ," and thus to live the truth—this is the heart of it all. Amen.

Ministering to All Races

Philip S. Dybvig

A few days ago a pastor from one of our fine younger churches in a beautiful community reported that a Negro family has recently asked for membership in the congregation, and several people are already making objections and prophesying that many will leave the congregation if this family is admitted. This poses a real problem which will be faced by more and more people, because the old ideas of segregation are gradually breaking down, and Negroes are arriving in more and more communities.

One Lutheran pastor faced with this problem called his board together and explained to them that there is no special action needed by the congregation because the Lord of the Church has already determined what the policy of the Church shall be. He further explained that the only question left for the board and the congregation to decide is whether or not they are willing to follow the leadership of the Lord of the Church in this matter.

Another pastor had instructed a class in which one member was a Negro. In a private conversation with this Negro shortly before the group was to be voted on by the congregation, the Negro asked the pastor confidentially whether or not the church really wanted him as a member. To this the pastor answered, "If they turn you out, I go out with you!" He was admitted.

It is to the Church's shame that others seem to be ahead of the Church in the matter of race relations. It has been pointed out that the world of sports is ahead of the Church, as are many other sections of American life. In professional baseball games three or four out of the 18 players on the diamond may be Negroes.

The Church should lead and not lag, because she claims to be the spiritual organization and there is hardly any justifiable excuse for non-spiritual requirements when it comes to membership in the Church.

Every new Home Mission congregation that is organized under the present Home Mission program signs an agreement in which the congregation on its part agrees "to co-operate faithfully with the pastor in reaching out to all the unchurched people in the entire community regardless of race, economic standing, religious background, or other circumstances, in order that they may be brought under the influence of the Gospel of Jesus Christ and won for Him and His Kingdom." It is interesting to note, too, that the proposed organizational plan for the new Church as presented to the conventions of the merging bodies this summer includes a statement almost word for word like the above statement on our Home Mission Agreement.

Meditations for the Family Altar

J. R. Hestene

TOWARD THE FIFTH SUNDAY IN LENT

The Gospel: Luke 1:39-45

The Lesson: Jeremiah 33:14-1

Monday, March 29
AT HIGH COST
Read I Peter 1:17-25

You know that you were ransomed . . . not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot.

Nothing truly good comes cheap. Every worthy goal in life asks its price, and there are no bargains. For a violinist, between the first scratches of the bow and the critic's acclaim, are thousands of hours of practice. Every step up has a price.

The long step from lostness to salvation asks a price greater than any man can pay. This ransom comes high. Only God can meet this high cost. It was paid, not with "silver or gold," but with "the precious blood of Christ." This was the full price, and Jesus paid it willingly.

No "loose change" of "making up to God" will do. No piles of "gold" of goodness will be enough. The only plea for sinners is the blood of Christ, the high price God paid.

Jesus, Thy blood and righteousness
My beauty are, my glorious dress.

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Tuesday, March 30
THE GIVE AWAY
Read John 13:31-35

By this will all men know that you are my disciples, if you have love for one another.

Jesus said the tell-tale sign of Christianity was love. In contrast to those who lived as heathens, His followers should get along with each other and with those who were outside of the fold. They had a New Commandment by which to live.

The Book of Acts is a record of how this command was carried out. The words of Jesus, "By this all men will know that you are my disciples," came true. The wonderful fellowship within the Christian community was noticed by outsiders. It was so inviting that many were drawn into the Church before they knew of its teachings.

To this day this giveaway exists. The Church advertises its message when its members work and worship together in love. Nothing is more damaging than squabbles and friction within.

The perfect illustration of the New Commandment is Christ. "Love one another; even as I have loved you."

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Wednesday, March 31
LOOK AND LIVE
Read Numbers 21:4-9

And the Lord said to Moses, "Make fiery serpent, and set it on a pole; an every one who is bitten when he sees i shall live."

What a strange thing it was: the ac of looking at a bronze serpent shoul make the difference between death and life But it was true. Those who believed i and raised their eyes to see it, were saved

Of course, there was meaning in thei act of looking. In it was confession. T Moses they had said, "We have sinned." The poisonous snakes they knew were punishment. And in their looking wa obedience and faith. "Pray to the Lord," they had said to Moses, "that he tak away the serpents from us." And thi was God's answer, a bronze serpent set o a pole.

Here was a symbol of the cross Go would one day raise in the wilderness o life. Shedding His blood on that cros would be His Son. And all who know th "fiery serpents" of sin would be invited t look upon the Lamb of God and live.

We, too, will look up to Him and live

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Thursday, April 1
THE PERMANENT PRIEST
Read Hebrews 7:24-27

He holds his priesthood permanently, because he continues for ever. Consequently he is able for all time to save those who draw near to God through him.

A newcomer to our land found a friend on whom he depended. He went to him many times for advice. He asked his guidance in buying property and sought his help when he built a home. He relied upon him always. When this friend died, the newcomer was at a loss. He found other counsel, but it was not quite the same.

Christ, who tends to our greatest needs, is with us always, and is ever the same. His self-offering saved those who lived a thousand years ago even as it saves those who trust it today. And those who love Him need never in their lifetime become acquainted with another Christ. For there is but one. The Christ who took little babes in His arms is the same Christ of God who said, "To gray hairs I will carry you." He is the sufficient, permanent Priest. In the midst of all "change and decay," only that abides which is found in the unchanging Christ.

Friday, April 2
PREDICTION
Read John 12:23-33

"And I, when I am lifted up from the earth will draw all men to myself." He said this to show by what death he would die.

Jesus had a clear understanding of what lay ahead. He knew what Jerusalem would do to him. After the mock trials and ridicule He would be "lifted up from the earth." Because of His teachings and because of His mission it had to be. He predicted His own death on the cross.

But Jesus also saw beyond His death. It would not be the end. Rather, He predicted it would have meaning for all mankind. "Because I die, I will draw all men to myself." The cross would be a magnet, compelling the attention of man.

And it is true. How many millions have stood beneath it! How many altars are graced by it! It is a great symbol of the unspeakable love and grace of God in Christ Who, "while we were yet sinners . . . died for us." It is the sign of the greatest love ever shown. The prediction was true. Reaching even me I am compelled to say, Beneath the Cross of Jesus I take my stand.

Saturday, April 3
BLOOD OF THE LAMB
Read Exodus 12:1-14

"The blood shall be a sign for you upon the houses where you are; and when I see the blood, I will pass over you."

The blood of the Passover Lamb is beautiful Old Testament symbol of th "blood of Jesus which cleanses us from all sin." Careful and detailed instruction were given to the Israelites on how t choose the lamb; how to slaughter it, roas it, eat it, and mark the doorposts with it blood. Only such houses were spared "passed over," where this mark of bloo was found.

Only such are saved who by faith ar so "marked" by the blood of the Lam of God. "Blood Theology" is not popu lar. It is a crude and offensive teaching t those who do not accept God's way o salvation. "You had better forget tha 'blood of Jesus idea' if you want to hol your listeners," said a man to a pastor But he was wrong. Only in the flood o Jesus' blood are we cleansed from guil and blame.

Make us thankful Heavenly Father, fo the cleansing blood of Jesus, our Savior Help us to trust its power. Amen.

Toward the General Convention

Official Notice

The General Convention of The Evangelical Lutheran Church will be held, God willing, June 9-15, 1954, at Central Lutheran Church, Minneapolis, Minn.

Voting members are as follows:

(a) pastors who are members of the Church and serve congregations belonging to the Church;

(b) one representative from each parish consisting of one congregation, and two representatives from each parish consisting of two or more congregations.

Advisory members are as follows:

(a) pastors who belong to the Church, but are not otherwise eligible to vote;

(b) permanently employed teachers at the schools of the Church;

(c) foreign missionaries of the Church;

(d) the chairman of the Board of Trustees;

(e) the treasurer of the Church;

(f) superintendents of the welfare institutions of the Church;

(g) editors of the official organs of the Church; and

(h) others that may be granted this privilege by the convention. (Previous convention action has established that this section "be construed to include all members of boards, standing committees, general and district officers, who otherwise are not entitled to voting membership").

O. H. Hove,
General Secretary.

Convention Business

WEDNESDAY, JUNE 9

Morning—Communion Service
Opening Service
Afternoon—President's Message
Election of General Officers
Evening—Resolutions of the Board of Trustees

THURSDAY, JUNE 10

Morning—Resolutions of the Church Council
Afternoon—Resolutions of the Joint Union Committee
Evening—Resolutions of the Board of Home Missions

FRIDAY, JUNE 11

Morning—Resolutions of the Board of Education
Election of President of Luther Theological Seminary
Corporation Meetings
Afternoon—Resolutions of the Board of Foreign Missions
District Meetings
Evening—Public Session in Charge of WMF
Eastern District Meeting

SATURDAY, JUNE 12

Morning—Norwegian Service
Resolutions of the Board of Charities
Election of Board Members of Charitable Institutions
Afternoon—Dedication of New Office Building

SUNDAY, JUNE 13

Morning—Early Service in Muskego Church
Services in Twin City Churches
Afternoon—Ordination Service
Evening—Recognition of Retiring President's Service to Church
Installation Service for new President

MONDAY, JUNE 14

Morning—General Secretary's Report
Afternoon—Resolutions of the Board of Pensions
Evening—Resolutions relating to Parish Education

TUESDAY, JUNE 15

Morning—Resolutions relating to Publications
Afternoon—Unfinished Business
Adjournment

Resolution of the Church Council

THE CLERGY ROSTER

WHEREAS, the matter of the clerical status of pastors engaged in secular callings has been raised and a ruling requested of the Church Council; and

WHEREAS, it would be desirable to have a statement of policy with regard to the Clergy Roster, therefore

BE IT RESOLVED, that the following statement of policy on the Clergy Roster be submitted to the 1954 Convention:

All ordained pastors of the church body, active or emeriti, shall be on the Clergy Roster of one of the districts of the church body and under the discipline of the district.

The district has authority under the constitution to admit pastors to its Clergy Roster as well as to suspend and dismiss pastors

Pastors may continue on the Clergy Roster of a district only as long as they serve parishes of the church body, agencies, activities, or institutions of the church body or segments of the church body, or in such non-synodical or inter-synodical Lutheran agencies and other activities or institutions as have been officially recognized for this purpose by vote of the Church Council on application through the president of the church body.

All pastors, excepting these serving as chaplains in the armed forces, or who are called by the Department of Charities to serve as chaplains in institutions or agencies, shall perform ministerial acts only by authority of a congregation, such acts to be recorded in the books of the congregation.

Pastors who are suspended or dismissed by a district may appeal their case to the Church Council, whose decision shall be final.

The district president shall issue a Letter of Transfer to a pastor who has accepted a call to another district.

Here and There on the Christian Front

Edited by Raymond M. Olson

CONCERN FOR PAKISTAN CHRISTIANS

Christian leaders are worried about the economic plight of Christians in Pakistan, especially in the rural Punjab and Baluchistan. Some leaders have expressed concern that widespread poverty and unemployment might bring about mass migration from Pakistan or conversion of the Christian poor to Islam. Zaffar Iqbal Zaffar, president of the Christian Zamindara League, has demanded that the government set up a Minorities Board with wide powers to investigate and recommend measures to improve the condition of Christians in the Punjab. He said the economic status of Christians in this area had deteriorated so much recently that many persons faced starvation.

The difficulties of many rural Christians stem from the post-war partition of India and the establishment of Pakistan as an independent nation. Before the partition, a large group of the backward castes had embraced Christianity. These people labored on land owned by Hindus and Sikhs. With the partition, almost all these landlords left Pakistan and their land was broken up in small pieces and distributed to Moslem refugees from India. Land holdings were so small they could no longer provide jobs for hired labor, and thousands of Christians were thrown out of work. In addition some 10,000 Christians migrated to Pakistan immediately after the partition.

EXPANSION FOR SOUTHERN BAPTISTS

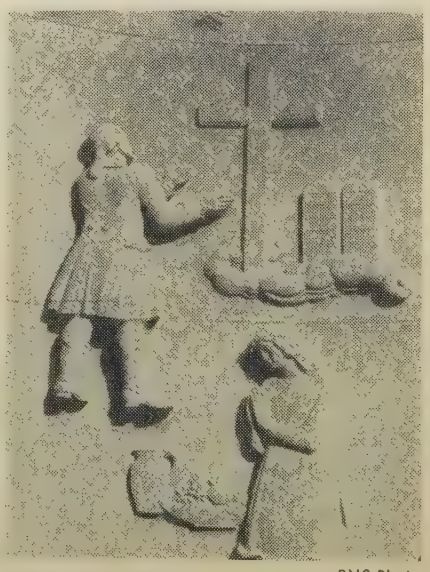
Southern Baptists attending the Tenth Annual City Missions Conference of their denomination in Nashville, Tennessee, were told that 5,500 new congregations had been established since 1931, with 600 of these being formed in the last year alone. However, Dr. Albert McClellen told the delegates, Southern Baptists must establish 5,000 new churches in the next ten years to meet demands resulting from the nation's rapidly increasing population and the normal expansion of the Church.

Dr. McClellen, associate secretary of the Convention's executive committee, said the denomination will "start expanding at a much heavier pace" in the Far West during the next few years. He added that places will have to be found within the next seven years for some 10,000 young men now training for the ministry at Southern Baptist colleges and seminaries.

ABSTAIN FROM RADIO, TV

In a Lenten pastoral letter Archbishop John F. O'Hara of Philadelphia urged Catholics of his archdiocese to keep their radio and television sets turned off for a week as a form of Lenten discipline. He said, "We curb our appetites not only by fast and abstinence, but by guarding our eyes, our ears, and all the senses. Take the matter of television and radio. These inventions can be the glory of God, but they may also be a means of destroying both our spiritual and intellectual life."

SYMBOLS OF RELIGIOUS LIBERTY



RNS Photo

These symbols of religious liberty are embossed on a 24-foot trylon unveiled in front of the new U.S. Court House, Washington, D.C. The trylon also contains other symbolism which stresses other freedoms basic in American law. These religious freedom symbols indicate that belief in God is the very headstone of America's judicial system.

"Disconnect your set for a week, and then take an honest appraisal. Have you missed anything worth while? What have you gained? The art of conversation is restored in the family, perhaps. Many duties are performed that might otherwise have been neglected."

RELIGION ON "VOICE OF AMERICA"

Senator Alexander Wiley (R.-Wis.), placing a report on the "Voice of America" in the *Congressional Record*, commented that he was pleased with what he found. The report showed that between seven and eight per cent of VOA programming is devoted to religious subjects, that it is carrying six times as many religious programs as are domestic networks in the U. S.

Nineteen language services of the Voice have regular weekly religious programs, the report stated. In two other languages there are such programs almost every week. The 13 remaining language services carry frequent programs of this nature, but not on a regular schedule.

Among the types of religious programs carried by VOA are these: (1) statements by clergymen, interviews with them, and special religious holiday messages; (2) worship services recorded in churches of various denominations, as well as recordings of other religious gatherings and readings of sacred writings; (3) recordings of sacred music, hymns, carols, and choir concerts; (4) programs about religious activities in the U. S., stressing the spiritual principles upon which democracy is based; (5) programs of religious news; (6) commentaries of a philosophical nature, aimed at countries whose citizens are of non-Christian religious faith.

MISSIONARIES GET ASSURANCES IN INDIA

The president of India, Dr. Rajendra Prasad, has assured Christian missionaries that they will have full freedom to preach and do social work among

Indians, but he urged that these activities should not be motivated by a desire for conversions. Dr. Prasad said the government was determined to implement fully the constitutional guarantee of freedom of religion, and praised Christian missions for their contribution to the country. "We all, whether Christians or not, appreciate their services," he said. "Gandhi used to say that their services would be still more appreciated if they were not conditioned by one thing. That was, that these services should be rendered purely out of love for the people but not with the motive of conversion."

"There is no objection to any Christian preaching his religion," Dr. Prasad said. "If objection is taken in any place, it is not to the preaching of Christianity but to other kinds of activity some people might have indulged in. There is even less objection to any kind of social service. But at the same time, we expect that those who come for the purpose will confine their activities to that alone."

DUTCH CHURCH OBJECTS

The Council of the General Synod of the Netherlands Reformed Church has objected to the Dutch government's recruitment of volunteers for the armed forces among school youth, expressing concern about "romantic propaganda" for modern warfare and methods used in recruiting. It said the primary task of the schools was threatened by these campaigns, which bear the mark of propaganda and not objective information.

The Synod also objected that enthusiasm was being instilled in youth for modern weapons. Furthermore, it said, youths should not be forced to choose their future when they are at a romantic age, still lacking mature judgment.

The Minister of Education was asked whether the schools could simultaneously promote spiritual defense and preparation for a constructive peace. The Synod said that, in its opinion, it was not the schools' task to canvass youths for the armed forces but to consider greater tasks, including promotion of the consciousness of spiritual riches.

NIELSEN TO DIRECT FOOD APPEAL

Appointment of the Rev. Ove R. Nielsen of Reserve, Montana, as full-time director of the All-Lutheran Food Appeal has been announced by Lutheran World Relief, material aid agency of the National Lutheran Council. The All-Lutheran Food Appeal was initiated last year and is sponsored by

NLC Photo

Lutheran World Relief, with the cooperation of the Board of World Relief of the Lutheran Church—Missouri Synod.

Mr. Nielsen, who is a member of the American Evangelical Lutheran Church, will establish his office in Minneapolis, Minnesota, on April 1. His responsibilities will include working with state committees in the various areas in which the program will operate this year. In 1953 congregations in twelve states of the midwest participated in the campaign. Gifts of cash and farm commodities totaled about a quarter of a million dollars. In that appeal Mr. Nielsen served as chairman of the Inter-Synodical Montana Committee, and Montana Lutherans contributed 16 carloads of wheat and one carload of flour, with total gifts exceeding a value of $60,000.

Since 1948 Mr. Nielsen has served as pastor of Nathanael Lutheran Church at Reserve, Montana, and Volmer Lutheran Church, Dagmar, Montana. He has been a member of the Stewardship Committee of the AELC since 1949 and its chairman since 1952.

WORTHY OF NOTE . . .

Distribution of 10,000 pamphlets on Christianity among residents of the 550 new villages being set up by the Federation of Malaya was planned at the annual meeting of the Malayan Christian Council. Resettlement of people living on the jungle fringes was undertaken by the government as a means of combatting Communist infiltration and depredation. . . . Dr. Eugene Carson Blake told the House Rules Committee that member Churches of the National Council of Churches favor new rules of procedure for the investigative groups of Congress. . . . A questionnaire sent out to the citizens of Yugoslavia, in connection with the latest population census, included a question on religious confessions. Citizens had to declare if they were Protestant, Orthodox, Roman Catholic, etc., or without religious confessions. About 80 per cent of the population indicated themselves to be of some faith, the largest group belonging to the Orthodox group.

NEW STAMP

RNS Photo

This eight-cent stamp, printed in red, white, and blue, is the first regular U.S. postage stamp to bear the motto "In God We Trust." To be issued early in April, the stamp also bears a picture of the Statue of Liberty. The new stamp meets a request from Congressmen that the U.S. use a religious theme on its stamps going behind the Iron Curtain to emphasize the spiritual beliefs of this country in contrast to the atheism of Communism. The eight-cent postage is used principally for international mail.

Schools and Colleges

Edited by the Division of Higher Education

PLC CHOIR TOUR

The Pacific Lutheran College "Choir of the West" will tour Washington and Oregon April 2 to 11. The choir is directed by Prof. Gunnar J. Malmin.

The itinerary is as follows:

April 2—Seattle, Washington
April 3—Yakima, Washington
April 4—Grandview, Richland, and Kennewick, Washington
April 5—Pendleton, Oregon
April 6—Prineville, Oregon
April 7—Eugene, Oregon
April 8—Salem, Oregon
April 9—Silverton, Oregon
April 10—Astoria, Oregon
April 11—St. Helens, Oregon, and Portland, Oregon

MEYER OF AUGUSTANA RECEIVES DOCTORATE

Karl W. Meyer, instructor of European history at *Augustana College,* has received his doctor's degree in history, according to Dr. L. M. Stavig, Augustana president.

Meyer, who came to Augustana last fall, has been working on his doctorate since 1950 at the University of Wisconsin. He received his bachelor of arts degree from Valparaiso University and his master of arts at the University of Maryland. Meyer spent 1948 and 1949 studying at the University of Basel in Switzerland.

Before coming to Augustana, he taught a year at Valparaiso University.

CAMPUS NEWS NOTES

Nearly 400 Luther League members of the Southern Minnesota District were guests at *St. Olaf College* February 20 and 21 in a "Weekend at St. Olaf" sponsored by the St. Olaf Lutheran Students Association.

The Leaguers and their pastors spent Saturday afternoon in group discussions led by St. Olaf students, on recreation, drama and speech, choral reading, and leadership. Dr. Theodore Huggenvik, head of the college department of religion, spoke at the banquet Saturday, and then the Leaguers witnessed the Ole's win over Ripon College in basketball. Sunday morning the Leaguers attended Mission Study and the student congregation worship service.

* * *

Construction of the first unit of the new *Concordia College* library is scheduled to begin September 1. Plans for the structure are being prepared by the architectural firm of Sovik and Associates of Northfield, Minnesota.

The Board of Directors of the college also have engaged Sovik and Associates to draw up a new master plan for the campus. A complete topographical survey is necessary for this work. It is planned to arrange the buildings and roads to give the campus a more unified and compact appearance.

* * *

The drama department of *Augustana College* has just completed its presentation of "Servant in the House," the best known of modern religious dramas, according to drama director Earl Mundt.

"Servant in the House" concerns the entrance of a Christian oriental into a church group torn by strife and dissension. He has an electrifying effect upon all whom he contacts, and brings them to a renewed understanding of Christ's principles.

Seven Augustana students make up the cast. They are: Jim Alger, Morris, Minn.; Roxanna Kohrs, Geneseo, Kan.; Avis Rodness, Clarkfield, Minn.; George Poletes, Sioux Falls; Chuck Josephson, Minneota, Minn.; Bill Gottschalk, Watertown, S. D.; and Dick Lokken, Sioux Falls.

* * *

The *St. Olaf LSA* initiated its program for the second semester on February 14 with a dramatic portrayal of the theme for the second semester, "Christ and Crisis." The narrative drama was presented by Kris Lyders of Fremont, Nebr., Mary Wisbroecker of Eau Claire, Wis., and Tom Herbranson of Warren, Minn.

Dates for two five-week summer sessions at *Luther College* have been released by Dr. O. W. Qualley, dean of the college and director of summer sessions. The first session will begin June 7 and run through July 10; the second, July 12 through August 14.

The summer school curriculum is geared primarily toward teacher certification and preparation. The offerings include courses for the renewal of certificates in Iowa, all courses in the standard two-year elementary curriculum, all courses required for the Minnesota Provisional certificate, and all professional courses in the four-year elementary curriculum.

Prospective elementary teachers can fulfill practice teaching requirements in the Rochester Public Schools, Rochester, Minn.

* * *

Seniors at *St. Olaf College* who plan to enter the teaching profession, 120 in number, began leaving the campus in February for their practice teaching assignments in high schools throughout Minnesota, Wisconsin, Iowa, and North and South Dakota.

* *

Students at *Concordia College* will be host to the annual "Luther League Day" Saturday, April 3. The event has as its main purpose to secure a closer spirit of co-operation between the local LSA and area Luther Leaguers by sharing techniques and ideas which may be useful in Luther League work. The day will also serve as a means of acquainting Luther Leaguers of that area with Concordia College and what it has to offer to them as prospective students.

The Annual

NATIONAL CHRISTIAN

COLLEGE DAY

will be observed

Sunday, April 25, 1954

Within the E.L.C.

PERSONS

The Rev. Stanley V. Gjervik, Lyle, Minn., has accepted a call to a new Home Mission field at Aina-Haina, Hawaii, the first field to be manned in Hawaii by our Church.

The Rev. H. F. Huseth, until lately interim pastor at McCallsburg, Iowa, is now temporarily serving the Zion-Bethel parish, Fairview, Montana.

The Rev. C. L. Kalmoe has resigned from his parish at Mott, N. Dak., on account of a throat ailment. He is taking a year of rest for recuperation and is living in Muskegon, Mich.

Miss Alice Sanne, executive secretary of the Women's Missionary Federation, has lately visited local WMF organizations in northern Idaho and eastern Washington.

Miss Arna Njaa, executive secretary of the Lutheran Daughters of the Reformation. will during April and the first half of May visit ELC congregations in Alaska.

The Rev. Arthur G. Bagaason. former assistant pastor in Lake Nokomis Church, Minneapolis, was installed March 7 as pastor of Bricelyn and Trinity Churches, Bricelyn, Minn., by District President Reinertson.

The Rev. Gerhard E. Frost, college pastor and professor of religious education, Luther College, Decorah, Iowa, is on leave of absence and is studying at the Chicago University for his doctor's degree. During his absence **the Rev. Elmer O. Ellefson,** pastor of Washington Prairie Church, is part-time instructor in the Department of Religion.

George Knudson, associate professor of chemistry, Luther College, was recently awarded the Ph.D. degree by the University of Iowa.

Obed Nesheim, senior at Luther Theological Seminary, St. Paul, has accepted a call to Burr Oak, Iowa; he will begin his pastorate there after ordination in June.

The Rev. Eldon Lyso, Lake Preston, S. Dak., has accepted a call to Long Prairie, Minn.

The Rev. Joseph Jacobson, who terminates April 1 a 33-year pastorate at Hendrum, Minn., was recently given a largely attended farewell reception by his parish.

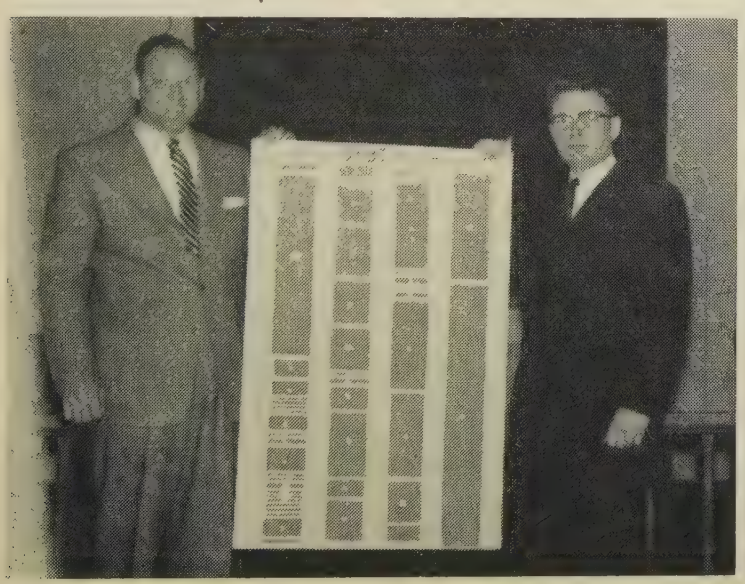
The Rev. William K. Benbow, Chatfield, Minn., has accepted a call to Waukon, Iowa, and will move there July 1.

Dr. Warren A. Quanbeck, professor at Luther Theological Seminary, St. Paul, will be among the lecturers at the summer session to be held by Pacific Lutheran Seminary, Berkeley, Calif., June 21-July 30. He will lecture on social ethics.

The Rev. Gaylerd Falde, president of the California District, was guest speaker at a Religious Emphasis Week, March 14-19, at U.S. Naval Air Station, San Diego, Calif. One of the two Protestant chaplains at this base is **the Rev. Ray Farness.**

The Rev. B. L. Schroeder, formerly of Ellendale, Minn., is now pastor at Pinewood, Minn.

A UNIQUE REFINANCING PLAN



The accompanying chart, flanked by John Kleven and the Rev. James D. Christensen, respectively campaign chairman and pastor of Hope Church, Eau Claire, Wis., is a graphic representation of a refinancing plan recently carried to a successful conclusion by the church named. The chart comprises 337 spaces (each one representing $50) bought by the various members as a five-year investment at 4% interest. Space numbers determine the sequence of repayment. The largest single investment was $3,500. By this plan, plus some amounts already on hand, an amount of $19,228.44 was raised, sufficient to pay off the church's Church Extension Fund indebtedness. The refinancing was done to make it easier for the Home Mission Department to assist Trinity Church, a new Home Mission congregation lately begun in Eau Claire.

DISTRICTS

Eastern

Milwaukee, Wis. The Rev. Conrad Thompson, ELC evangelism director, was guest preacher at Ascension Church Feb. 14. In the afternoon he met with the newly organized Life and Growth Committee of the congregation, organized mainly for the purpose of extending membership and neighborhood calling. On Feb. 12 the 36-voice Men's Glee Club of Capital University, Columbus, Ohio, gave a concert at Ascension Church. This church is served by Pastors Hoover Grimsby and Lloyd Roholt.

Blue River, Wis. At a farewell dinner January 31 in honor of the Rev. and Mrs. J. E. Lee, Richland Church gave them a cash gift, and the Luther League of the congregation gave them a table lamp at a later farewell party. The Lees have moved to Harmony, Minn.

Janesville, Wis. First Lutheran Church, parish of the Rev. M. C. Austinson, has voted a $215,000 bond issue for the erection of a new church. Construction work will begin in the course of the spring.

Southern Minnesota

Boyd, Minn. Rural Israel Church, near Clarkfield, is now a part of the Boyd parish.

Minneapolis, Minn. The Latvian Church of the Twin Cities held its

first services March 7 in Bethel Church, which it has bought from the Bethel congregation, for full occupancy when Bethel has built its new church. The sermon was preached in Latvian by the pastor, Peteris Langins. Greetings were brought the congregation by Dr. J. A. Aasgaard on behalf of The Evangelical Lutheran Church, and by Dr. E. C. Reinertson on behalf of the Southern Minnesota District. Complete story later.

South Central

Des Moines, Iowa. On Jan. 31 District President Jordahl installed the Rev. H. Wm. Sorenson, formerly of Spirit Lake, Iowa, as pastor of Central Lutheran Church, and also the Rev. Hjalmar J. Madland as assistant pastor. Later in the day the congregation gave a reception in welcome of the two pastors and their families.

Burr Oak, Iowa. The Burr Oak parish has been joined by Hesper Church, which hitherto has been a part of the Mabel parish of Southern Minnesota District.

South Dakota

Lake Preston, S. Dak. The Lake Preston parish will be divided into two separate parishes: the one to be made up of Lake Preston Church in town; the other of rural North Preston Church, together with rural Lake Whitewood Church, which hitherto has been a part of the Arlington parish.

LUTHER LEAGUE WINTER RETREAT IN WYOMING

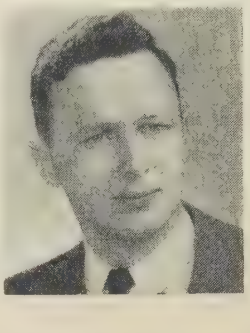
The Luther Leagues of the two ELC parishes in northwestern Wyoming: at Cody and Powell, conducted their first winter retreat Feb. 19-21 at Buffalo Bill Scout Camp, about 45 miles west of Cody, just east of Yellowstone Park. Some over forty persons were in attendance. Pastors Mathsen and Moe were in charge. As the Sleeping Giant Ski Run at Shoshone Lodge is located near-by, winter sports were the natural pastime.

VITAS OF NEWLY ORDAINED PASTORS

John Marvick Donhowe was born January 30, 1926 in Story City, Iowa, to Melburn and Charlotte Donhowe. He was baptized in the St. Petri Lutheran Church by the Reverend J. N. Andersen. Following the death of his father, he moved with his family to Northfield, Minnesota, in 1938. He was confirmed in his Christian faith by the Rev. L. M. Stavig in St. John's Lutheran Church of Northfield.

He was graduated from Northfield High School in 1943 and attended St. Olaf College until February 1944. After thirty-three months of service in the Army Air Forces, he returned to St. Olaf and received the degree of Bachelor of Arts in 1949.

He then began graduate study in physics at the University of California, Berkeley, California, where he also served as teaching assistant in physics. This was a time of searching for a call to his vocation. Believing that the will



of God for him was to enter the ministry, he applied for entrance at Luther Theological Seminary, and was graduated from this seminary on January 22, 1954, with the degree of Bachelor of Theology. He has accepted the call of the West Norway Lake Lutheran Church of Sunburg, Minnesota, and was ordained into the holy ministry of The Evangelical Lutheran Church on February 14, 1954.

On August 31, 1949 he was married to Audrey G. Overson. They have been blessed with two sons.

He is thankful to God for Christian parents who brought him to the Lord in Holy Baptism, and who nurtured him in the Christian faith; for his mother who continuously has sustained him and his family in a Christian home with her prayers and guidance. He is especially thankful to God for the gift of a Christian wife who is always a source of strength and encouragement; for her parents who by their example have directed him. He remembers with thankfulness his pastors and teachers who have blessed him with their influence. Above all He is thankful to God for His grace which strengthens him; and for His Word which guides him, that he may be a faithful servant.

Oliver V. Everson was born March 2, 1920 at Platte, S. Dak., to Ever H. and Martha C. Everson, and in infancy was brought to the Lord in Baptism. In 1936 he made confirmation of hi baptismal covenant with God in th Ebenezer Lutheran Church under th ministry of the Reverend T. G. San deno.

He received his elementary educa tion in a rural school and graduate from Stickney High School in 193 He received a second grade teachin certificate from Notre Dame Academ in the spring of 1940 and that fal began teaching in a rural school. Th same fall he made a personal confes sion of his faith in Jesus Christ unt salvation. He taught until he was in ducted into military service October 1941. He spent 49 months in the Fiel Artillery, 19 months of which wer spent in the European Theater in th capacity of a chaplain's assistant. H received his discharge on Novembe 10, 1945.

On December 24, 1942, he wa united in marriage to Marilyn Claric Ersland of Sioux Falls, S. Dak. Thi union has been blessed with five chil dren.

In 1950 he graduated from Augs burg College, Minneapolis, Minn., wit the B.A. degree. He was graduate from Luther Theological Seminary o January 22, 1954.

The call leading to the Holy Min istry was felt early in life and agai while in the service, but not until h was choosing his life's work after re lease from the service and the seriou illness of his daughter Myris was th complete realization that God was cal

ing him into the full-time service i His Kingdom as a minister of the Gos pel.

He is thankful to Almighty God fo his salvation through Jesus Christ an for His sustaining grace. He expresse his sincere thanks to his parents wh have faithfully provided every nee and who made intercession for him to his loving and considerate wife wh has been his constant comfort an strength; to his sister and brothers an other relatives and friends for thei help, encouragement, and guidance also to the pastors and other Christia

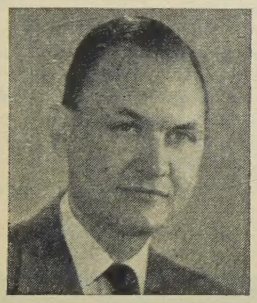
leaders who have been guiding lights along the way.

He has received and accepted a call to the Lily Lutheran parish in South Dakota. It is with deepest joy and anticipation that he now looks forward to service in God's vineyard, wherein as God's servant, he may become a tool in the Father's loving hand performing the physical and spiritual functions of holy ministry of The Evangelical Lutheran Church.

He was ordained February 14, 1954 at Harrison, S. Dak.

John P. Kildahl was born December 24, 1927, in Owatonna Minn., the son of the Reverend and Mrs. J. L. Kildahl. He was baptized by his father in Trinity Lutheran Church in Owatonna, and confirmed by his father in St. John's Lutheran Church, Webster, S. Dak. He graduated from Webster High School.

After a period of navy service he enrolled at St. Olaf College, Northfield, Minn., from which he graduated in 1949. In September, 1949, he enrolled at Luther Theological Seminary. After the completion of the first two years



of seminary, he married Joyce Peterson of Mabel, Minn., on August 12, 1951. To this union one son has been born.

He spent his seminary internship year as a chaplain at Norwegian Lutheran Deaconess Hospital in Brooklyn, N. Y., after which he returned to complete his senior year, and he graduated on May 17, 1953.

On a call to be assistant pastor of Bethany Lutheran Church in Brooklyn, N. Y., he was ordained into the ministry of The Evangelical Lutheran Church on February 7, 1954.

OBITUARIES

H. T. Henryson

Henry T. Henryson, member of St. Anthony Park Church, St. Paul, for the past 15 years, died March 4, in his 89th year. Memorial services were held March 5 at St. Anthony Park Church. Interment took place March 6 at Story City, Iowa. Henryson was born Oct. 15, 1865, at Story City. He was twice married: in 1889 to Julia Cragwick (died 1896), and in 1901 to K. Amilie Wiese, who survives him together with two sons of the first marriage and two daughters of the second. His daughter Helen is the wife of the Rev. M. O. Kraabel, Bode, Iowa.

Mrs. J. I. Lonne

Mrs. Ida Saugstad Lonne, widow of the Rev. Jens I. Lonne, who died in 1940, passed away Jan. 21 at the Coeur d'Alene Homes, Coeur d'Alene, Idaho, about 92 years of age. Interment took place at Laurel, Montana. She was born Jan. 26, 1862 in Minnesota. In 1883 she married J. I. Lonne, then pastor at Hillsboro, N. Dak.; his last parish was at Minot, N. Dak. Mrs. Lonne is survived by one son and two daughters.

Mrs. M. N. Hegland

Mrs. Nora Nelson Hegland, charter member of Mt. Olive Church, Santa Monica, Calif., and church organist during many years, died Feb. 16, in her 65th year. At the funeral, Feb. 20, the Rev. T. G. Torvik officiated. Nora Nelson was born March 5, 1889 at Lester Prairie, Minn. In her youth she attended the Lutheran Normal School, Sioux Falls, S. Dak., and later taught in parish day schools. In 1911 she married Martin N. Hegland of Roland, Iowa. Throughout the years she was an interested church organist at Belgrade and at Northridge and Santa Monica, in California.

The Rev. John S. Sneve

The Rev. John S. Sneve, Everett, Wash., died Feb. 5, in his 90th year. Burial took place Feb. 12. He was born Nov. 4, 1864, at Oppedal, Trondelag, Norway. Came to U.S.A. in 1874. He attended Red Wing Seminary, later the United Church Seminary, graduating in 1896. Served the following parishes: Franklin, Minn., 1896-98; Minot, N. Dak., 1898-1903; Des Lacs, N. Dak., 1903-04; Grelland, N. Dak., 1904-10; Siletz, Oregon, 1910-21; Kent, Wash., 1921-28; and Chinook, Wash., 1928-31. His wife, nee Bredine Mork, died Sept. 29, 1951. He is survived by one son and five daughters.

The Rev. Ommund Nielsen

The Rev. Ommund Nielsen, Los Angeles, California, died Feb. 23, 68 years of age. Funeral services took place Feb. 26. Nielsen was born Feb. 7, 1886, in Stavanger, Norway. After receiving his high school training in his native country he immigrated to America in 1909. Was graduated from Luther Seminary, St. Paul, in 1914. Served parishes at Sand Creek, Wis.; Boston, Mass.; Santa Monica and Thousand Oaks, California. In 1910 he married Margaret O. Hansen, who passed away in 1950. He is survived by four sons.

Peter J. Oren

Peter J. Oren, a resident of Homme Home for the Aged, Wittenberg, Wis., blind during almost seventy years, died Jan. 30, 93 years of age. Born in Norway Jan. 25, 1861, he came as a young boy to America. In childhood an accident caused him the loss of one eye, and by the time that he reached the age of 24 years the sight of the other eye had faded out. He learned to read Braille and the art of basket weaving at the Minnesota School for the Blind in Faribault, thus making a living. Also after his admission to the Homme Home in 1923 he made baskets. He was a diligent reader of the Bible, thus constantly nourishing the faith that kept him happy and satisfied with his lot in life.

Mrs. A. T. Kleppe

Mrs. Sophia Hansen Kleppe, widow of the Rev. A. Theodore Kleppe (died in 1944), passed away Feb. 15 at Melbourne, Florida. Burial took place in Eau Claire, Wis. She was in her 80th year. In 1903 she married Mr. Kleppe, who at that time was manager of Luther Hospice in Minneapolis and later on was ordained a pastor; his last parish was at Chippewa Falls, Wis. Mrs. Kleppe is survived by three daughters and one son.

ANNOUNCEMENTS

CORRECTION OF DATE

The Pastoral Conference of the North Dakota District will be held in Trinity Church, Bismarck, N. Dak., May 4, not April 26-27, as previously announced. The District Council meets at 5:30 p.m., May 3; the Rural Life Commission at 4:00 p.m., May 4.

Green Bay Circuit WMF will hold its spring convention May 13 at Gjerpen Church, Valders, Wis.

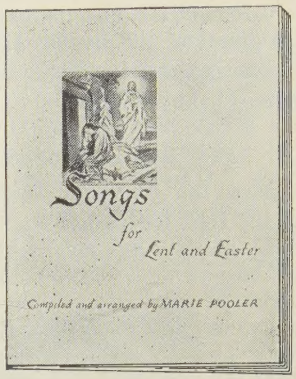
Sioux Falls Circuit WMF will meet Apr. 27 at First Lutheran Church, Sioux Falls, S. Dak. Speakers: Mrs.

SONGS FOR LENT AND EASTER

Compiled and Arranged by Marie Pooler
Illustrated by Stryker Ingerman

This newest collection of solo music is compiled to fit especially the needs of the church soloist. Here she will find the familiar music of Lent and Easter, also out-of-the-ordinary pieces she will be eager to add to her repertoire.

There are eighteen solos—many previously available only as choir anthems—simple in arrangement for the medium solo voice, easy range. Included are such outstanding numbers as "Behold the Lamb of God," "Calvary's Mountain," "God So Loved the World," "I Know That My Redeemer Liveth," and "O Darkest Woe."



18 solos, **$1.75**

AUGSBURG PUBLISHING HOUSE Minneapolis 15, Minn.

A. L. Abrahamson and the Rev. H. R. Gregerson.

Wanted: Pastor desiring inexpensive vacation for his family to use parsonage in lake area of northern Wisconsin in July or August, in exchange for preaching Sundays. Good fishing and swimming; boat with outboard motor. Inquire **Lutheran Herald.**

Madison Circuit WMF will meet Apr. 6 at Willow Creek Church near Dell Rapids, S. Dak.

Wanted: Six or eight pews, 15 feet long or less, and also chancel furnishings by Good Samaritan Home at Clearbrook, Minn. Write the Rev. Carl G. Berg, Clearbrook, Minn.

Perry Church, Mt. Horeb, Wis., parish of the Rev. J. Obert Jorgenson, will celebrate its centennial June 19-20: reunion of confirmands in the evening of the 19th, festival services on the 20th. Auxiliaries will observe the event with programs throughout the year. Former members and other friends are cordially invited.

Wanted: Two Christian teachers for kindergarten and nursery positions. Openings May and June respectively. College graduates preferred. A real opportunity for Christian service. Write the Lutheran Day Nursery, 1802-08 N. Fairfield Ave., Chicago 47, Ill.

LDR CONTREAT: Due to a number of conflicts the dates of the LDR retreat-convention have been changed from June 22-27 to July 6-11. It will be held at St. Olaf College Northfield, as announced earlier.

For Sale: 14 curved, solid oak pews. Minneapolis area. Very reasonably priced. Write **Lutheran Herald.**

Minneapolis Circuit WMF Workshop and Convention will be held at Lutheran Church of the Good Shepherd, 48th and France Avenue S., Monday, March 29. The meeting will begin at 2:30 p.m. with a Bible study conducted by Dr. L. N. Field, professor at Luther Theological Seminary; 3:30-4:00, coffee period; 4:00-5:30, departmental workshops; 5:30, dinner. During the dinner hour a panel discussion on the merger question will be held, with Dr. O. G. Malmin, editor of "Lutheran Herald," as the moderator. The public is invited to attend the evening session, which begins at 8:00, with Dr. Fredrik A. Schiotz, executive secretary of the Commission on Younger Churches and Orphaned Missions, National Lutheran Council, as speaker. Nursery care will be provided during the afternoon. Reservations for the dinner **must** be made by March 26. Call WA 8180.

CHANGES OF ADDRESS FOR PASTORS

Rolf G. Hanson, 925 4th St., Havre, Mont. (5-15-54)

H. F. Huseth, Fairview, Mont. (3-1-54)

Oscar Rem, 203 2nd Ave. S., Humboldt, Ia. (Correction)

N. O. Dversdall, Starbuck, Minn. (5-13-54)

Joel Dobbe, 1214 S. 9th St., Milwaukee 4, Wis. (3-2-54)

"THE UNITED TESTIMONY"

If any pastors or congregations have on hand copies of "The United Testimony on Faith and Life" which will not be used, the general secretary of the ELC would be grateful if they could be returned to him. Address: The General Secretary, The Evangelical Lutheran Church, 422 South Fifth Street, Minneapolis 15, Minn.

O. H. HOVE, General Secretary

PARISH CONSERVATION AND EXTENSION THROUGH . . .

THE PLACEMENT SERVICE

The Placement Service of the E.L.C. serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Placement Service assumes no responsibility in the matter. Send your ads and communications to: The Placement Service of the E.L.C., 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

For sale or rent—210 acre farm in Red River Valley, one mile from good-sized town. Full set of buildings in good condition; large house. Terms if needed. 353-1A

For sale—160 acre farm in Kandiyohi Co., Minn. Located about 6 miles from town. Black top highway to within a few rods of the building. Has a good 8-room house, barn and silo, with other out buildings. Very nice farm yard. Can be purchased for $60 per acre. Easy terms can be arranged. 353-2

160-acre farm in Lac qui Parle Co., Minn. Located in good ELC community, school on corner of farm, mail route, good road, 3-bedroom home, hip-roof barn, granary, and other buildings. Priced below market in order to settle estate. 353-3

For sale—200 acre farm in Red River Valley, Minn. Modern house with electric light, bathroom, and steam heat. Full set of farm buildings. Terms can be had for part of the purchase price. 353-4

100 acre farm in Washburn Co., Minn.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

35 acres tilled land, 6-room house, barn, good well, garage and other buildings. 2 miles from town and Lutheran church. 353-5A

Farm or summer home. 160 acres in beautiful lake country, Washburn Co., Wis. 40 acres in field, rest in pasture and timber, good water, soil, and buildings. 3½ miles from town and Lutheran church, on school, mail, and milk route. 353-6A

160 acre farm for sale in Clark Co., Central Wisconsin. 90 acres open land. Balance woods and pasture. 7-room house, electricity. 36x50 barn, milk house, and silo. Close to nice Lutheran church. Price $6,000; easy terms at 4 per cent. 353-7A

Homes

Large rambler in Tonka Woodcraft area, Minneapolis suburb. Comfortable and convenient. 2 bedrooms, panel den, 1½ baths, hot water radiant gas heat. Curtains and drapes included. Large lot 130x185. Close to Lutheran church. 353-8B

Businesses

For sale—six acres of ground in Becker Co., Minn., with 600 feet of shore line, three cabins. One of the most beautiful vacation spots, with room for future development of more cabins. Must sacrifice to settle estate. 353-9C

For sale—semi-modern summer resort in Otter Tail County's famous lake region, Minnesota. Large lake, good fishing. Resort consists of five cottages and a dining hall headquarters. 113 acres, 9 plotted lake shore lots, good well, a modern year-round house. Reasonable price $17,000. 353-10C

For sale—large modern home with gift shop in connection, near resorts and new mining towns on North Shore of Lake Superior. Near Lutheran church. Downstairs may easily be converted into eat shop. 353-11C

For sale—7-unit apartment building, all rented; some furnished; steam heated. Fine for retiring couple or room for expansion for someone looking for fine business location. Prosperous farming area in heart of Williston Basin oil development. Roosevelt County, Montana. Predominantly Lutheran community. 353-12C

For sale—Blacksmith shop and welding equipment, Walsh Co., North Dakota. Prosperous farm community. Large Lutheran church. Priced for quick sale. 353-13C

SHARE APARTMENT

Wanted—one or two girls to share upper furnished duplex with 2 other girls over 25. South Minneapolis. 353-14B

POSITIONS WANTED

Middle-aged widow would like position as office clerk. 6 years experience. No typing. Experience in filing, posting, invoices, addressograph machine, and adding machines. Or would consider housekeeping position in Minnesota or Wisconsin home. 353-15D

Woman desires position as companion and light housekeeping work for elderly couple within 40 miles of La Crosse, Wisconsin, in small town. Must be close to Lutheran church. 353-16D

Wanted—position doing general housework on farm or in town, or care of elderly people. Prefer Wisconsin, in or around St. Croix County. By April 1. 353-17D

Manager's position wanted by married man, 30 years old, with 8 years grocery store experience and also experienced in social welfare work. Willing to re-locate. 353-18E

HELP WANTED

Capable housekeeper wanted for two people on farm in southern Minnesota. All modern conveniences. Position available immediately. 353-19F

Wanted—Neat and reliable woman for housekeeping position in all modern farm home. Only two adults to cook for and no outside work. Southern Minnesota. 353-20F

Girl or woman wanted for housework in modern farm home with all city conveniences. One youngster, 10; wife and husband employed. Private room, no objection to child. Good wages and time off. No outside work. Will be treated as one of family. Wisconsin. 353-21F

Working lady in Sioux Falls, South Dakota, wants someone to care for elderly parents who are not bedridden. No heavy work; must be patient and kind. Good home for right person. Please enclose snapshot with application. 353-22F

Nurses needed urgently in Roosevelt Co., northeast Montana, county seat town. On Main highways and mail line of Great Northern Railroad. 353-23F

All Scandinavian community in Minnesota desires Lutheran doctor in hospital owned by a Lutheran physician. 353-24G

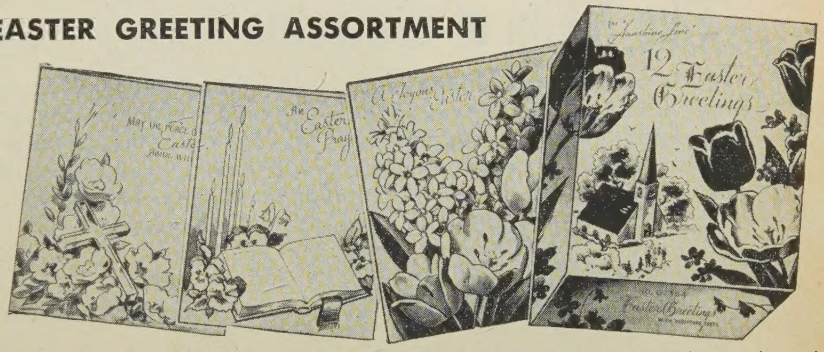
Wanted—Young married couple to work on farm, by April 1. Must be experienced in dairying. Separate house, with electricity. Lutheran community. Located in Goodhue Co., Minn. 353-25G

EASTER GREETING CARD

No. 251. "May the hope of Easter fill your heart with joy," is the expression of this lovely French fold Easter card. The full-color design on the cover is a reproduction of Ender's painting, "Women at the Tomb," centered within a framework of rich wood carving. With Scripture text, Matthew 28:6. Envelopes included.

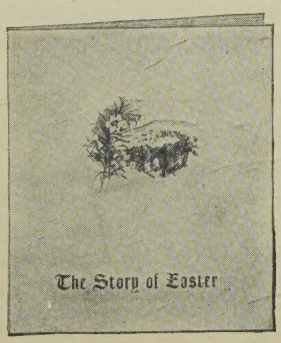
5c each; 50c a dozen; $3.50 a hundred

EASTER GREETING ASSORTMENT



No. G7354. The "Sunshine Line" Easter Assortment of 12 cards, each with a Scripture verse and an appropriate expression of greeting. **65c a box**

AN EASTER GIFT BOOKLET



No. 1434. The Story of Easter. This lovely booklet is a special Easter gift or greeting telling the Easter story with beauty and simplicity. Illus. throughout. Size 6½x7½.

20c each; $2.20 a dozen

EASTER POSTCARD

No. 2204. Lovely Easter greeting, design softly colored, with a Scripture text.

20c a dozen; $1.35 a hundred

No. 2204

AUGSBURG PUBLISHING HOUSE Minneapolis 15, Minn.

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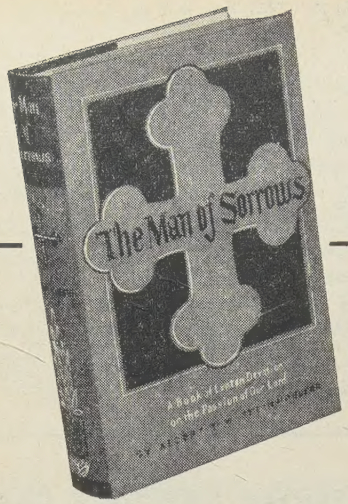

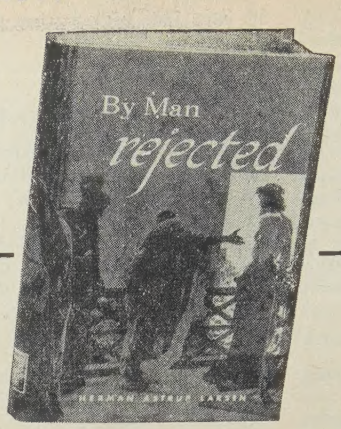

The Lenten Theme in Books for the Christian Family

The Man of Sorrows by Albert T. W. Steinhaeuser

This is considered a classic in the field of Lenten devotions, a book to reread each Lenten season. The devotions for each day of Lent are arranged to lead up to the sufferings, crucifixion, death and resurrection of Jesus. Added to these meditations are prayers, litanies and devotional poems culled from Christian literature of all ages. Each day's reading is richly expressive of adoration, thanksgiving and worship. $2.50

By Man Rejected by Herman Astrup Larsen

The general theme in this series of thought-provoking meditations concerns Jesus' rejection by man—rejection as shown in the events of Holy Week, and rejection as shown by the objections raised previously during Christ's ministry. Throughout these fifteen meditations the author proclaims the victorious redemptive work of Christ despite man's repeated rejections, now no less than during Christ's ministry among men. This is a unique treatment of the Lenten theme, one which impels the reader to self-examination. $2.00

Victory by the Cross by Theodore Huggenvik

Here are sermonettes that will draw the reader to a closer look at the Cross this season of Lent. In Part I, proclaiming the Victory, the unity and fullness of the Words from the Cross are experienced in brief but searching meditations on the Seven Last Words. Here the individual sees the place of the Cross and the empty grave in his liberation. Part II, on sharing the Victory, is based on the Second Article of the Apostles' Creed and further emphasizes man's relation to God and God's plan of salvation. Part III regards rejections of the Victory as a result of indifference and unbelief. $1.50

Augsburg Publishing House, 426 South Fifth Street, Minneapolis 15, Minnesota